present time, when impossible combinations of properties are assigned to physical things, frankly and in full consciousness, there would seem to be no limit in principle, no possibility of finally asserting that matter cannot be or do this or that, e. g., change positions in space without passing through space ; or be in two places at the same time; or be at one and the same moment both X and not X. This modern kind of cheerful defiance of all common sense makes more difficult the task of establishing the inadequacies of the mechanical biology.

Nevertheless, in view of the utter failure hitherto of all attempts to suggest some plausible hypothesis of the nature of the assumed material basis for memory, we are justified in regarding this failure as very strong evidence in favour of the opposite view. And all the modern work upon cerebral localization from Bergson to Monakow and Morgue and K. S. Lashley, showing as it does the absence of any close correlation between particular brain-injuries and particular defects of memory, greatly strengthens this view, that true memory is not founded in spatial or material structure; but rather in a non-spatial organization or structure, which according to the principle of economy of hypothesis, one is bound to speak of as psychical.[1]

And this view, while strongly indicated by the facts of normal memory is greatly strengthened when we take account of the wealth of instances of unusual manifestations of memory. I refer to the repeatedly described experience

of reviewing one's whole life during the few seconds of

[1] It is, I think, important and significant that no one of the exponents of the holistic or hylozoist doctrine has made any serious attempt to defend the view that memory is founded in the material structure of the brain. Yet that is logically implied by their doctrine in all its forms.